

HALF-CENTURY OF SERVICE TO CREES

12th YEAR—No. 5

MAY, 1949

ST. MICHAEL'S SCHOOL MARKS 54 YEARS



THE INDIAN RECORD

ST. BONIFACE, MAN.

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SHANNON, S.
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WPG, MAN.

PRICE 10 CENTS

SASKATCHEWAN MIDGET HOCKEY CHAMPIONS



DUCK LAKE ST. MICHAEL'S SCHOOL team won the provincial championship this year. Last year the school team won the Northern Saskatchewan championship, but failed to take the provincial honors. Seated, left to right: G. Bird, I. Daniels, N. Lafond (captain), A. Bird, H. Ouellette, C. Lafond. Standing: D. Slakenski, P. Manitokan, R. Gamble, F. Saskamoose, Rev. Fr. Geo. L. Roussel, O.M.I., (manager & coach), A. Seenookisick, J. Sanderson, J.-H. Ledoux, G. Daniels.

BROADCASTS FEATURE FOUR LANGUAGES

AKLAVIK, N.W.T.—When Father Maurice Beauregard goes on the air here every Sunday evening, some 10,000 Eskimos, Indians, trappers, miners, soldiers, settlers of all creeds lend an ear to one of the most unique religious programs on the continent.

The radio priest and his assistant switch back and forth into four languages, French, English, Eskimo and Loucheux, during the program.

The station, which is unique, built by the entire community under the leadership of army signalmen and is maintained informally by everybody.

Personal messages gathered up in town and beamed out to distant posts, on a commission basis, provide wages for the "staff".

Casual Schedule

All other organization is on a casual schedule which finds personnel wandering into the one-storey, rustic structure, adjusting the "mike" and carrying on, unperturbed by the shouts of children and barks of dogs at play outside the door.

Father Beauregard, en route east on his first vacation in eight years, told The Ensign that the region around the delta of the Mackenzie provides one of the most appreciative audiences a radio performer could ask.

The Catholic hour, which begins at six o'clock, counts the Anglican community among its faithful listeners, to the extent that holiday festivities are so planned that the program will not be interfered with.

Spiritual Variety

Variety explains much of the popularity. Prayers, hymns, gospel reading and comment are standard items.

News occupies much time, ranging all the way from comment on international affairs to a report on the experimental potato crop growing in the rectory's back yard.

Improvised Correspondents

As director of a large native boarding school a large frame hospital and the mother church of the mission area, the Oblate has an army of improvised correspondents

at his service.

A jeep and a motor launch enable him to gather much data on the spot.

Formerly located at Fort Norman and at Camp Canol, Father Beauregard is an enthusiastic booster for the Northwest Territories whose mineral riches are now being opened up at an accelerated tempo. "It's a land of active, helpful people," he said.

Archbishop Duke Praises Legislation Giving Vote to Indians and Japanese

VANCOUVER, B.C. — "Extreme satisfaction" was voiced by Archbishop Duke for recent action by the Provincial Government whereby the Indian and Japanese people of British Columbia will have the franchise.

He made clear his opinion that the "just and generous recognition of their right to the franchise will aid the Department of Indian Affairs and the Indian missionaries and workers."

His Excellency also reminded all Catholics of their obligation to vote. His full statement follows:

"One of the most important and far-reaching privileges of our Canadian democracy is the inherent right of every citizen who qualifies to exercise a free, secret vote. It is with extreme satisfaction that we note the Provincial Government has extended to the Indian and Japanese people that right without depriving them of other time-honored rights due to their particular needs.

"The Provincial Government is to be congratulated for having the vision and courage to listen to the voice of the people in minority and to have justly and generously recognized their right to the franchise in spite of some unreasonable opposition or fears.

"Without doubt the concession will aid the Department of Indian Affairs and the Indian missionaries and teachers and officials in their great devoted work, and especially for the little Indian children and Indian youth.

"We can be confident that the Indian and Japanese people as a whole will do everything in their power to be worthy of this confidence and trust and will use it to improve their own spiritual and physical condition, by education and mutual organization, having in mind always the best interests of all the citizens of this great progressive province."

(By Alphonse Colun)
THE PRAIRIE MESSENGER

In 1894 the Oblates of Mary Immaculate founded, south-east of what is now the rambling little town of Duck Lake, a school for the Indian children of the neighboring reserves. They named as its patron, Michael the Archangel, beneath whose protecting wings the school has rapidly developed, so that from those days of meager beginnings and few pupils it has grown into a thriving, industrious community, which boards, houses and teaches over two-hundred Cree children.

The maintenance of the school, as in the past, still depends largely upon government grants; however, the financial situation is greatly alleviated by its farm. The most modern machinery is used and the most modern farming methods applied. A fine dairy herd is sheltered under modern barns and supplies the school's milk needs. A large piggery is maintained, and eggs are supplied by hens that are housed in an up-to-date building. Each spring a large grain acreage is seeded, and a good-sized field is planted in potatoes and corn.

The school is also the headquarters of mission activities for neighboring parishes. But primarily it is concerned with

children it undertakes to teach and instruct.

Staff

The staff consists of the principal, Rev. George Marie Latour, O.M.I., one assistant priest, Father Roussel, O.M.I., a number of teaching Sisters and a lay teacher. The Sisters of the Presentation of Mary, in addition to teaching, do the cooking, mending, cleaning, and other miscellaneous tasks.

All the school asks of a child's parents is its attendance. Board and lodging are free. Books, pencils and scribblers are provided, as are also their clothes, shoes and sporting equipment.

(Continued on Page 5)

EASTER BROADCAST IN SAUTEUX

WINNIPEG, Man. — On Easter Sunday, Rev. Father Paul Dumouchel, O.M.I., toba and Ontario, on station broadcast a message in Saulteux to the Indians of Manicouche, St. Boniface. The broadcast lasted 15 minutes and was received with highly favourable comment and appreciation, especially from the Indian patients in the St. Vital Sanatorium. Further broadcasts can be arranged for if you write to Father Dumouchel, 597 McDermot Avenue, Winnipeg, Man.

Squamish Children's Choir First

Archbishop Duke Stresses Liturgical Music at Laetare Sunday Concert

NORTH VANCOUVER, B.C.—Children of St. Paul's Indian School, North Vancouver, last Sunday afternoon won the Archbishop's Trophy, symbolic of supremacy among the school choirs of Vancouver and district. The pupils of the Indian School won the trophy at the third annual concert of liturgical music in Rosary Hall.

Nine choirs competed; the winning school was judged excellent in the two pieces assigned, the Kyrie and the Sanctus from the Missa Cum Jubilo, No. IX.

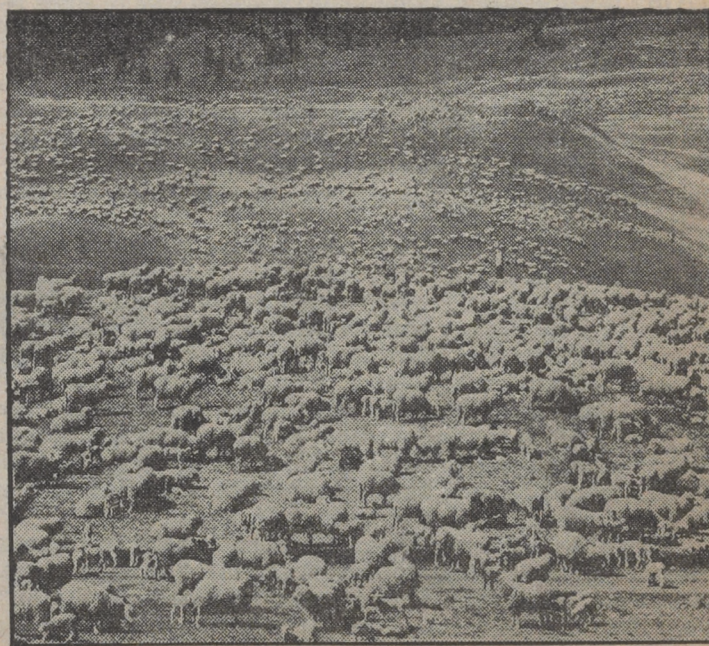
Archbishop Attended

His Excellency Archbishop Duke was present at the concert and congratulated those who arranged and took part in the annual Laetare Sunday liturgical concert.

After calling it an "inspiration" to see present at the concert "the representatives of the Catholic institutions fitting our youth for the various vocations in life," the Archbishop commented on the excellence of all choirs.

"It was undoubtedly difficult for the judges to arrive at a decision because everything was so well prepared."

Acres of Wool on the Hoof



Studding the rolling landscape of 6,000 feet high alpine pastures of British Columbia, thousands of sheep on a ranch near Kamloops, B.C., are being fattened and sheared on their 1,800-acre spring range. From this range, the sheep will be moved to a summer pasture 150 miles away. For the Indians of B.C. sheep-raising is an important factor in their economy.

THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

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A Christian Democracy

The Government of Canada, respecting the Christian heritage which our forefathers always held sacred, has consistently maintained a policy upholding Christian ideals before her people. The moral and intellectual training given through Christian schools is a guarantee to the Government that Canada's Indians will maintain themselves individually and socially, in proportion of their native ability, trustworthy of their rank and place in our great democracy.

The Canadian Government, in cooperation with the Churches, has pursued this consistent policy in establishing a denominational school system for the Christian Indians and in helping to maintain them with financial assistance, since Confederation.

For nearly a century the Indian schools under Church auspices have given proof of their worth, and generally speaking, they have given satisfactory results. Since the very beginning of Canada, history records that missionaries accompanied the early explorers to bring the tidings of the Gospel and Christian civilization to the Indian people. To-day, their successors are first of all interested in the spiritual welfare of the people confided to them, but they are nevertheless very active in all that pertains to the civic, social, health and educational welfare of the people among whom they work.

Notwithstanding great difficulties, the Catholic Church has established forty-five residential schools (25 of which are Government-owned, and 20 Church-owned) where upwards of 5,400 pupils receive a complete education which prepares the pupils adequately for the future. No efforts are spared to give these schools the best teachers available, and to give the pupils, besides the essentials of religious instruction, regular instruction according to the provincial curricula, plus adequate vocational training wherever it is possible.

The general consensus of public opinion, as well as unsolicited testimonials from educationalists, writers and Government officials, indicate that these schools are giving the Indian pupils a most satisfactory education. Facilities for higher education (beyond Junior High School) are also available to any Indian pupil desirous of it.

We were astounded to read a pamphlet recently, entitled "The Subjugation of the Noble Red Man", which contains the most bigoted and vicious attack on the work done by the Catholic Church in the past century in the field of education. The author of the pamphlet is absolutely confused as to the issues about which he writes. It is not our intention to honour him with a refutation. The facts speak sufficiently to deny the false assertions made in the pamphlet, and we make bold to suggest to the author to begin a serious study of Church history and of philosophy, as well as of Canadian history before he attempts to write another pamphlet on such topics as the above-mentioned, or before he evolves new theories on "Communism, Christian Democracy and the 'Roman Church'."

Electoral Franchise in B. C.

The Provincial Government of British Columbia has recently given the electoral franchise to the Indians. This step is hailed by Archbishop Duke, of Vancouver, as the just and generous recognition of their right, without depriving them of other time-honored rights due to their particular needs. The Archbishop adds these significant words:

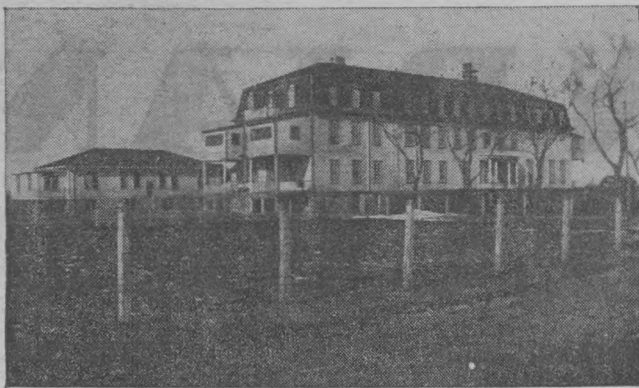
"We can be confident that the Indian (and Japanese) people as a whole will do everything in their power to be worthy of this confidence and trust, and will use it to improve their own spiritual and physical condition, by education and mutual organization, having in mind always the best interests of all the citizens of this great progressive province."

The granting of electoral franchise is viewed with unreasonable opposition and fear by many Indians in Canada. We have witnessed the progress made on Indian reservations in the United States, and we are assured that much of it comes from the fact that the Indians of that country are citizens. They have a voice in Washington, through their Congressman and their Senator; many reservations are on the point of achieving complete self-administration; and, notwithstanding all drawbacks inherent to all party politics, a vast amount of good has come from the granting of citizenship to the Indians in the United States.

Why there should be any hesitancy here in Canada on the part of the Indians to accept the right to vote causes us to wonder. The main reason is, we believe, that the Indians have such a deep mistrust of the white man that he dreads unconsciously perhaps, the granting of citizenship as a means of depriving him of his Treaty rights. There is now only one course of action for the Indian to follow if he wishes the advantages and all the social benefits connected with citizenship: he must be prepared also to assume all its responsibilities.

To Whom Praise Is Due . . . !

Paul Courchene, president, Fort Alexander Catholic Association



The Fort Alexander Indian Residential School under the direction of Father J. Brachet, O.M.I. The Oblate Missionary Sisters of St. Boniface, Man., are the teachers at the school.

Our Language

Alongside with our Treaty rights and privileges stands our beautiful language with its incomparable expressiveness, a legacy of the glorious past and the distinction of our lofty race.

Here and there, it is true, one meets an Indian who feels uneasy and abashed when addressed in his own idiom, specially among the whites. But here in Fort Alexander our tongue is freely spoken on the reserve and even in the adjoining town of Pine Falls, though several of us rather have white traits. At the same time nearly every one can express himself fairly well and even fluently in English.

For the past thirteen years there has been among us an apostolic school where young missionaries are taught the Saulteux language. The elderly missionary understands us so well that throughout all this period I do not remember having had to repeat once my sentence said to him. It is desirable that some officials of the Department would learn our language so as to understand better our mind and aspirations.

How thrilling it would be to hear now and then over the radio an Indian speech, followed by lively tunes of Indian fiddles!

I would be interested to know what other bands think of their lingual heritage.

Our Residential School

Formerly here we had a day school. The attendance was forcibly irregular, especially for pupils residing on the other side of the river. These often were hindered by the wind or stormy weather and at times by the occupation of their parents, who, when free, brought them across by boat. When the fishing season started, the children could not be left behind. So they went along, and the school was about empty. Treaty time came in the middle of July. Then the blueberry picking moved all the family away. Hunters and trappers had their children during many months in the forest. So to obviate these inconveniences a number of parents accepted for several years to let some of their children attend the Industrial School of St. Boniface.

One day Guillaume Bruyere received a message that his child was very sick. He rowed many days through the lake and up the Red River, pulling his boat over the rapids, but when he arrived at the school, his child had already been buried. So the following year the elders asked Archbishop Langevin to have a school

stressed upon than inconspicuous advantages. A lovely bride is not adored very long. So one must not be surprised if the residential school, although enlarged and improved steadily, does not receive always full appreciation, the case being the same for many day schools, even among the whites. The fact remains, however, that this Residential School has given an evidently good training this long while past. And this the majority of the band understands.

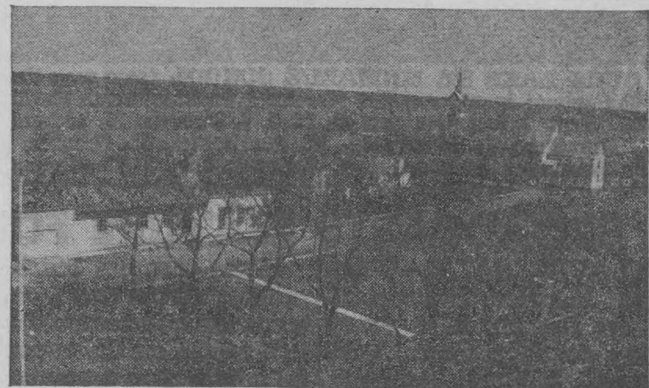
Our Land

Possibly you do not know that the north side of the river is the best for cultivation. If you want to be convinced of it, follow the winter highway leading to Pine Falls, and you will be surprised to see a very large area nearly all ready for breaking. Several members of the band are waiting impatiently for farming implements and help, as they wish to take advantage of the rich virgin land and produce for themselves and their children a steady revenue that will render them financially independent.

Paul Courchene, president, Fort Alexander Catholic Assoc.

right here on the reserve. An agreement was finally made between the Oblate Fathers and the Department of Indian Affairs to the effect that the Fathers would keep the Industrial School as a college for students to the priesthood and in return that they would build a school on three reserves, Fort Alexander, Fort Frances and Sandy Bay.

When news came that we were to have a Boarding School, all the Indians were overfilled with joy and gratitude. But anything that is seen daily loses its charm. Defects are more noticed and



General view of the Fort Alexander Mission, north of Pine Falls, Manitoba. Shown here are the Church, priest's residence and the workshop.

FORT ALEXANDER NEWS

Elise Minville had often prayed to have the priest beside her at the very moment of her death. Her prayers were granted when she breathed her last breath very calmly on April 7th, aged 79. She had acted as midwife during many years, ready to help any one, whether she was paid or not, and careful to administer lay baptism to a child dangerously weak. Her husband, Joseph Courchene, chief of the Fort Alexander band, died on March 19, 1933,

leaving to his children the example of an upright life.

Moise Guimond lately was anxious to finish his nine first Fridays without hindrance of weather as he stayed on the other side of the river. He was rewarded in receiving all the last rites of the church before he died on April 18th, aged 74. He was a man of prayer, feeling sad when unable to attend Sunday Mass. Besides he always managed to have some money in his purse so as to avoid making debts.

SCOTT'S SCRAP BOOK

By R. J. SCOTT



Lost For Seven Months in Arctic Missionary Recovers at Churchill

CHURCHILL, Man. — A clean bed in a warm hospital room feels good to a man who has been lost for seven months in the Arctic wilderness, especially when his hands and feet have been frozen and require most careful attention.

Father Joseph A. Buliard, O.M.I., however, does not want to stay at the Churchill, Manitoba, hospital where he is confined. He feels that he could be treated just as well at a mission much closer to his people.

His flock is small and scattered, for the 35-year-old Oblate is a missionary to the Eskimos and his parish covers 40,000 square miles, all north of the Arctic circle. Father Buliard lives the nomad life of his parishioners, a life dictated by the elemental quest for food and warmth. By snowshoe and dog sled he visits isolated settlements to bring the consolation of the faith and the sacraments to primitive people.

Last September Fr. Buliard was flown to Garry lake, 550 miles northwest of Churchill. It was planned to fly in supplies for him within the next month, but the supply plane was damaged by a heavy wind, and before another could be arranged for, the freeze-up set in and the long Arctic night descended, making further provision flights impossible.

No word was received from the priest for nearly seven months and fears for his safety were heightened when his mission field was placed under quarantine after 13 Eskimos died in an epidemic of poliomyelitis.

Gunnar Inglebrigton of Churchill, a Northland pilot who has taken part in a number of Arctic rescue flights, and the Rev. Richard Perron,

an Oblate from Churchill, obtained permission to fly into the quarantined area to look for the missionary.

They finally found the priest, but his hands and feet had been frozen in what the Eskimos called the most severe winter in years. The nomad band had had little food and no light during the long winter darkness. Double caribou skin suits had barely kept all from freezing. Hundreds of miles had been traveled in temperatures consistently 30 or more degrees below zero in the quest for food. Father Buliard's teeth were found to have been broken from chewing raw meat and fish.

This is the second time that Father Buliard has lost his constant battle with the winter elements in his parish. Five years ago he had to come back to "civilization" after he had frozen his hands when he broke through the ice of a northern lake. He spent four months in a Montreal hospital that time.

It is believed that Father Buliard will recover. If he does it is a sure bet that the next winter will see him back in the cold of the Arctic expanses. After all, the people there are his flock and the shepherd should be with them.

INDIAN ACT DELAYS PROTESTED

OTTAWA — Native Indians of Canada in convention March 25-27 under the North American Indian Brotherhood with Andy Paull as convention chairman conferred with Hon. J. A. MacKinnon, minister of mines and resources. They protested the government's delay bringing into Parliament the new Indian Act.

Major D. M. MacKay, director of Indian affairs, was with the minister when President Frank Assu read a brief protesting failure of the government to re-institute the Indian Act committee at the present session of Parliament.

The Indians told the minister that if the Canadian Govt. failed to carry out promises to revise the Indian Act, the Indians would have no alternative but to place their appeal with the Imperial authorities.

HEALTH CLINIC

BURNT CHURCH, N.B. — During the summer of 1948, an inoculation clinic was held each month at the school. This Clinic was sponsored by the N.B. Dept. of Health, and inoculation were given against whooping cough and diphtheria for all children six months of age and over, including all school children who had never had whooping cough. The inoculations were given by Miss M. A. Branch, District Public Health Nurse, assisted by Miss A. C. Hill, R.N. These Clinics were a success, as practically all the children were inoculated, and all the babies were brought to the clinics by their mothers. During the autumn, the nurse visited the school each month

and at the same time the women of the reserve came to this Conference. A talk was given to the women, and many problems were discussed. Great interest was displayed, and good attendance was noted. It is hoped in the future to have all the children patch-tested for tuberculosis, and to have all positive reactors X-rayed together with their parents so as to help eradicate the great menace . . . Tuberculosis.

'Flu Hits Northland

THE PAS, Man., — Provincial health department officials were keeping a close watch on a wave of influenza that has hit many scattered villages in this northern Manitoba area, during the month of March.

Practically whole populations of some communities have been affected by the sickness, reports reaching here indicated. At Sturgeon Landing, 122 out of 130 pupils at a boarding school were said to be in bed with flu.

In most districts the influenza has not developed into the virus pneumonia stage, Dr. R. F. Yule, Indian medical superintendent, reported after completing an aerial inspection of several communities where the sickness was most prevalent.

But a number of pneumonia cases have developed in The Pas and one of the northland's most-widely known missionaries, Father Egenolf, O.M.I., of the Brochet district, is in Flin Flon hospital with double pneumonia.

No deaths were reported. The epidemic subsided gradually.



Father Joseph Buliard, O.M.I., who was lost seven months in the Arctic is shown here at his Igloolik Mission. (Above.)

(Below): The R.C.A.F. rescue party at Arctic Bay, on its rescue flight to bring Father Buliard back to Churchill.

Mercy Flight Aids Four Indians

FLIN FLON, Man., March 22—Four ailing Indians—one with double pneumonia—are in hospital at The Pas, Man., today following a week-end mercy flight in which the rescue aircraft made a hazardous forced landing on a secluded northern lake in blind flying conditions.

The Norseman plane piloted by Jim Ripley, of Brochet, Man., about 200 air miles north of here, took off from Brochet, Friday evening in answer to a call from Wollaston Lake, Sask., 40 miles west, to pick up a 42-year-old Indian, Edward John, who was reportedly seriously ill.

With visibility almost negligible, pilot Ripley circled Bear Lake, finally settled his plane on the frozen surface and prepared to spend the night on the ice. The Indian patient was made as comfortable as possible and a small fire was kindled.

At daylight, the plane resumed its flight to Brochet where three additional patients were picked up and brought to Flin Flon Saturday night. Edward John's illness

was diagnosed as double pneumonia. He was moved together with the three other rescued victims to The Pas hospital.

Judgment Reserved in Six-Nations Appeal

OTTAWA.—The Six nations Indians' contention that they should be allowed to put a \$1,289,467 claim against the government to trial in the courts rests with the Supreme Court.

The court reserved decision after two days of legal argument in a case whose ramifications date back to the colonial Canada of the 18th century and a grant of land to the Indians in Ontario's Brant and Haldimand counties for their exertions as allies of Britain in the American War of Independence.

The Indians claim the government owes them because the Welland canal works flooded part of the land, because part of it was given away and because \$160,000 in proceeds from sale of some of the grant was invested in worthless securities by the government of Upper Canada in the 1830s and never replaced. Most of the claim consists of interest.

FAIR TREATMENT IN MANITOBA

Indians in Manitoba are not badly treated according to R. S. Davies, regional supervisor for the Indians of Manitoba. He was replying to criticism of treatment Indians were said to receive. Mr. Davies referred to the question of old age pensions paid to Indians.

He denied Indians only received \$5 a month old age pension.

"The figure is incorrect," he said, "they are paid \$8 a month cash, and in addition they receive free food, clothing, medical service and a place to live."

Mr. Davies would not say exactly how much food Indians received, but they were allocated 36 pounds of flour, six pounds of oatmeal and six

pounds of rice, as well as sugar, tea and other commodities.

Meat and other foods are also provided, and of course they have fishing and hunting rights which are not allowed to the white man.

In addition all Indian veterans received exactly the same treatment as any other returned soldier as far as benefits were concerned.

NEWS BRIEFS

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Show No Desire to Regain Country

VICTORIA, B.C., March 22 — The Indian tribes of southern Vancouver Island declared recently that they neither want the country back from the white man nor the vote a bill introduced in the British Columbia legislature provides.

Reporting on a special meeting called on the enfranchisement measure, M. A. Underwood, chairman of the Cowichan Indians, said:

"We are sincerely against this enfranchising and we want to keep to the old act."

The protesting Indians said they didn't want to stop individuals welcoming the vote to be prevented from having it.

But they didn't want it themselves because it meant losing certain privileges.

INDIAN VOTE DRIVE SET

VICTORIA — The provincial government, preparing a campaign to put the 25,000 enfranchised native Indians on the provincial voters' lists, has appointed 94 new temporary deputy registrars of voters, the majority of them native Indians.

These deputy registrars will be employed to visit the Indians and register them for the next provincial general election.

Alberta Chief Dead

Chief Enos Hunter, one of Alberta's most widely known Indian chiefs, died at the Stoney Indian reserve at Morley, Alta., last week following a heart seizure. He was believed to be 66 years of age.

T.B. Work Praised

MONTREAL, March 17 — High praise for the efforts made by the Dominion government in its efforts to stamp out tuberculosis among Canadian Indians was expressed Wednesday by Most Rev. Anthony Jordan, Bishop of Prince Rupert, who has now returned home following a speaking tour in eastern Canada.

Stonies Settle at High River

CALGARY, Alta., — Nearly 150 Stony Indians will settle on a new rehabilitation project west of High River, Alta.

It was announced that the Alberta government has sold 2,000 acres of land to the Dominion government for the program.

The Indians moved on to the property on April 1.

Last year the federal government bought the 3,000-acre Eden ranch to provide a sub-reserve for the Indians.

Cairn to Be Erected

DUCK LAKE, Sask., — At a meeting of Duck Lake and District Board of Trade council March 2, at which vice-president William Lythgoe, presided, it was announced by N. J. McLeod of the Indian Agency that the Historical Sites Association will proceed with erection of a cairn this summer to mark the site of the Duck Lake engagement in the Rebellion of 1885.

An Indian on the reservation, however, is not liable for income tax, and some of them are very well off financially.

There is no law which forbids an Indian to own public property, but under the Indian Act he cannot be sued.

If a white man enters into an agreement with an Indian which he (the Indian) does not keep, there is no recourse in law.

Mr. Davies also said there are a number of schemes in force whereby Indians can obtain land and borrow money to work it at a rate of interest considerably lower than anything available to the white man.

Berens River News

BERENS RIVER, Man. — Since March 15, there has been a flu epidemic at Berens River. Most of the people were stricken. At one time there were 36 patients in the local hospital. As soon as one was getting a little better he had to leave to make room for a patient more sick than he. The Roman Catholic school was closed, the U.C. school has been closed since February on account of a serious illness of its school teacher, M. Street, who is now in Deer Lodge Hospital, Winnipeg. We hope he will recover soon.

Every winter, for the last 10 years, Berens River has been a place full of activity. The Patricia Transportation had its terminus at Berens River. All winter Sigurdson's tractor brought freight to Berens River from Riverton and the Patricia's tractor brought it to Berens River Mines at Favourable Lake, Ont. Since the mines have closed all this activity has become something of the past.

Monday morning, March 28, four Sigurdson tractors left for Riverton. Shortly afterwards 12 of Patricia Transportation Co. followed them, carrying all the equipment and belongings away from Berens River. Now the numerous lights on the Patricia Transportation grounds do not shine anymore at night. Now at Berens River life will be as calm as it was 10 years ago.

The Berens River Band have become the proprietors of 2 big garages, a large shed and many small buildings. What will they do with them? The Indian Agent has many uses for them, as soon as we find out we will let you know!

JACKHEAD INDIAN RESERVE

Weddings

This year Dick Kemp from Berens River was freighting fish from Berens River to Fisher Bay by snowmobile. It has become easy for the missionary to visit his mission of Jackhead which is half-way between Berens River and Fisher Bay. The young people took advantage of this easy way of travelling to call Fr. F. Lemire, O.M.I., three times to Jackhead to perform marriages.

Leonard Kipling, son of Robert Kipling and Cecilia Martin, was married to Sarah Jane Black on January 14.

James Ambrose Hornbrook was married to Clementine Raven on February 20.

Robert James Oogg was married to Lena Sinclair on February 25.

From Christmas to the beginning of March, Mr. George Jeffery, the teacher of the day school, was ill, and the children had a long holiday, but now Mr. Jeffery is much better and has resumed his post as schoolteacher.

TOMMY'S POINT

The people of Tommy's Point and Fisher Bay were surprised to see a Catholic priest visit them on March 6. Fr. Lemire, O.M.I. was with them for five days, teaching catechism to the children in the fishing camp of Robert Kipling.

The Johnston's were glad to have their children christened. Phylis-Gladys, daughter of Stanley Johnston and Dorothy



Principals in the wedding at Cardston were Miss Rita Healy and Bernard Tallman, shown here with Miss Maureen Healy, Mr. P. Tallman, Mrs. Willy Mills and Mr. Willy Mills. At the back is Father C. Frappier, O.M.I.

Thompson, and Evangeline, daughter of Alphonse Johnston and Eva Cochrane, had the privilege of becoming children of God and of His Church, in their own home.

(F. L. Corr.)

Epidemic At Little-Grand-Rapids

Little-Grand Rapids, Man. — Flu has stricken our community during the middle of March. Fortunately it was not too serious. Mr. E. B. Olson, our Agency Superintendent, came with Doctor Brokowski to minister to the sick. Father Joseph de Grandpré, O.M.I., also visited all who needed help.

Our beloved and cheerful Marian Flatstone, daughter of John Flatstone and of Louisa Dunsford, was called to God. She was privileged with a funeral service with Mass, which was attended by many friends and relatives.

Building material for Indian homes was received here from the Indian Affairs Branch during the winter. The Indians will have plenty of work to do this summer, cutting logs and erecting their new homes.

Lebret Indian School

Easter Sunday brought to the school a large number of visiting parents of the pupils. A bazaar was held in the evening in favor of the Indian Missionary Record. The money raised, \$125.00, will pay the subscription or renewals of 125 residents of the Qu'Appelle Valley. (Well done, Lebret! and our sincere appreciation. Ed).

Baptisms

Eugene Vernon, son of Vincent Anaquod (Muscowpitung); Alfred Leonard, son of Gilbert McLeod (File Hills Colony); Clifford, son of Alfred Gopher (File Hills Agency); Joseph Lloyd, son of Joseph Whiteman (Sioux Reserve).

Obey Rites In Pasquaw

LEBRET, April 23. — Funeral services for Mrs. Robert Obey, 63, who died at home after a lengthy illness, April 20, was held in Pasquaw Catholic Church. A large congregation was present; Rev. Father G. Lebleu, O.M.I., officiated. Burial was in the local cemetery.

Mrs. Obey (Emelie Assam) was born in Pasquaw in 1886, was married to Robert Obey, in 1903, and lived on the Pasquaw Indian Reservation since then. She is survived by two daughters, Florestine, (Mrs. Angus Kayasawatum, of Piapot Reserve); Rosa, (Mrs. David Benjoe, of Muscowpitung); and a son, George, also of Piapot. Also surviving are 22 grandchildren.

Cardston, Alta.

On Easter Sunday, April 17, 1949, Mr. and Mrs. Bernard Tall Man were married, in the Church of the Immaculate Conception, at St. Mary's R.C. School. Rev. C. Frappier, O.M.I., officiated at the ceremony. The bride was formerly Miss Rita Healy, daughter of Mr. and Mrs. Arthur Healy, of Blood Reserve, Cardston, while the groom is the son of Mr. and Mrs. Fred Weasel Fat and was adopted by Mr. Paul Tall Man, also of Cardston. Bridesmaid was Miss Ilka Chief Body. Best man was Mr. Albert Twigg.

A reception followed immediately in a beautifully decorated dining room of the St. Mary's R.C. School, where many relatives and friends were at the wedding dinner.

The Bloods have bought a New Community Hall. It is an old building from the Airport of Pierce. The official opening will take place on the 24th of May. Many Indians from the surrounding Reserves are expected.

HOCKEY NEWS

FORT-QU'APPELLE, Sask. — March 2. — The Notre-Dame College of Wilcox, Sask., played before a crowd of 400 fans who saw one of the season's fastest games at the Fort Qu'Appelle arena. The Lebret School Juveniles forged ahead 3-2 in the first period, added another score in the second, while the Hounds banged 2 more counters, making 4-4 at the end of the second period. Outweighed by the Notre-Dame team, the boys gave in their display a treat to watch, during the last session. They use a very effective drop pass which proved to be deceiving for their tired opponents. John-James Tawiaka, the right winger, provided the best performances for his good stick handling, when he notched two counters while Art. Obey and Buddy added the others making the final score 8-4 for Lebret Indian Juveniles.

Fine Form Displayed at Brandon

Brandon, March 4. — The Indian Residential School juvenile hockey club from Lebret, Saskatchewan, absorbed a 9-4 setback at the hands of the Wheat Kings juveniles at the Arena, March 4, but they display one of the most polished attacks seen here all season and with little more finish around the goal might have scored a real upset.

It was just too bad that only a handful of fans was on hand to witness the display for the Indian lads were indeed a treat to watch. They passed the puck around like a hot potato and they used the drop pass and other finer points of the game in a very efficient and deceptive manner. Plenty of credit is due their coach and manager, E. Doll, who has whipped the boys into a top flight aggregation.

Outweighed by the Brandon team, the visitors battled on even terms for the first half of the game but tired in the latter stages. The teams left the ice in the first

intermission deadlock 1-1. Each team scored once early in the second before the Wheat Kings rammed in four straight goals. Lebret got one back to make the score 6-3 by the end of the second. Brandon outscored Lebret 3-1 in the final session.

Art Obey, centre-ice star of the visitors, notched two counters while Courchesnes and Bellegarde added the others. Poitras and John picked up assists.

(Winnipeg Free Press)

Art Shows His Stuff

YORKTON, SASK., March 19. — Art Obey, who centers the Lebret Indian School juvenile front line trio of John James and Buddy, played a brilliant game last Saturday, before 300 hockey fans on home ice, by edging the Juvenile champion of the southern Saskatchewan section 9-8.

The trio started at a fast clip and tallied after a little more than half a minute, when Art snared a Buddy-John relay and fooled the net-minder in the Yorkton cage. Thrown off balance by the driving tactics of the boys, the southern champs rallied to make several dangerous sorties; but were turned back in the close-checking middle span, and the boy speedsters had enough steam to hold Yorkton off the score sheet despite several desperate thrusts. It was not before the seventh minute mark, that Yorkton rifled home a goal to level the score. A few seconds later, Buddy, in its surprising fashion, punched another hole in the score sheet.

The teams played it close to the vest then and it looked as if the scoring for the middle of the last period was over, but fireworks developed in the last ten minutes, and Allan registered a few sensational saves. Yorkton tried to press with a force play in the last session, when Art carried the puck down the ice around the northerners net before passing to Clifford, who with a 25 foot rising shot to the off-corner, found the hemp a little more than three minutes before the end of the play. It was his first marker of the season, but the last and decisive counter of a very fast and interesting display.

Although, the Yorkton checking was superior to that of the boys, the smooth passes with a wonderful team-play outwitted their fast opponents who had two Juniors in their lineup. Art's breakaway was the night's scientific moment to bring the boys a clear victory. In the after-game patter, they were all smiles, but they've still a lot of respect for the guys who want to hold on to the Southern Saskatchewan Juvenile Championship.

Lineup: Allan Goodwill, Patrick, Fourhorns, Kenneth Carriere, Charles Bellegarde, Clifford Goodwill, John-James Tawiaka, Art Obey, Buddy, Gordon John, Richard Poitras, E. Courchesnes, Ivan Piapot.

Indian Claims Body Urged

OTTAWA, April 5. — G. H. Castleden (CCF-Yorkton) urged in Commons that a claims commission be established to handle claims of Indian tribes.

His request drew support from John Blackmore (SC-Lethbridge).

Mr. Castleden said a parliamentary committee had recommended that claims commission similar to that of the United States be established to handle the claims of Indians.

Mr. Blackmore said that besides the commission the Indians should be given old age pensions.

Eskimo Scout-Guide Party

Scouts and Guides of the 1st Tuktoyaktuk Group recently held a birthday party to celebrate the first anniversary of the founding of the group. A huge birthday cake, the first ever seen by these young Eskimos, was thoroughly enjoyed. Tuktoyaktuk is approximately 200 miles north of the Arctic Circle.

NOOTKA WEDDING

NOOTKA, B.C. — Paul Lucas and Daisy Williams were married at Nootka, B.C., in February. Father - T. O'Brien officiated. On the same day Charles Lucas and Gertrude Amos were also married by Fr. T. O'Brien.

Both bridegrooms are successful fishermen from Hesquiat, B.C. They will reside in Nootka.

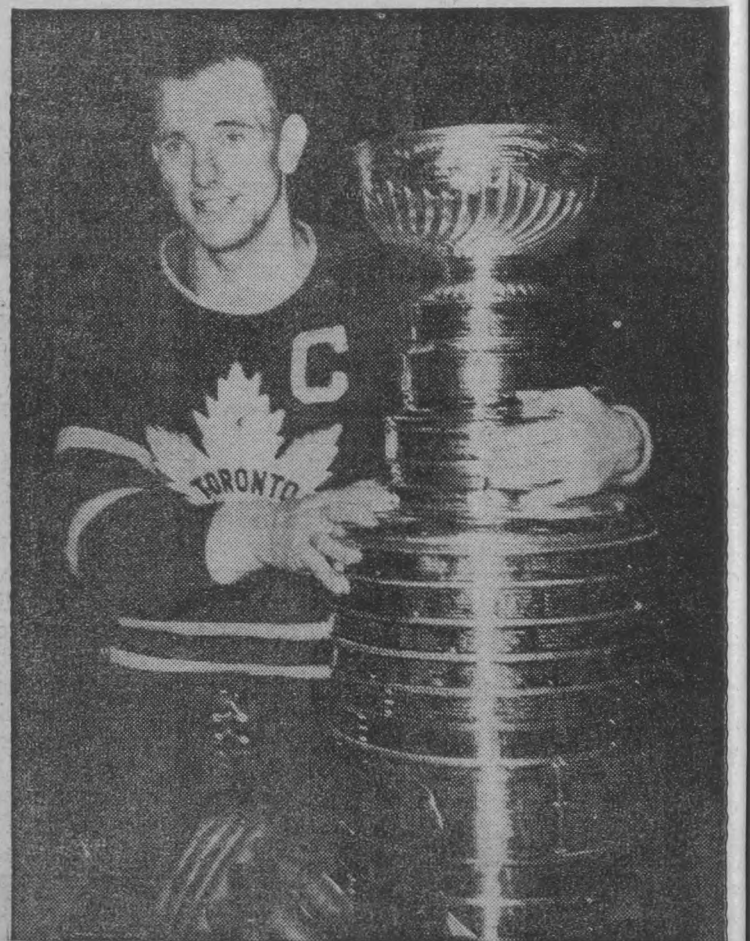
TEST YOUR I. Q.

1. Who are the Walloons?
2. Do American ships pay toll to go through the Panama Canal?



3. In horse-racing jargon, what is a maiden?
4. How much starch does corn contain?
5. What is a minuend?

History-making Triumph for Leafs



Ted Kennedy, captain of the Toronto Maple Leafs, poses with the famed Stanley Cup which the team won after a deciding game against the Detroit Red Wings, in Maple Leaf Gardens, Toronto. This is the third successive year that the Leafs have won the world's hockey championship. Will the Montreal Canadians ever stage a come-back?

DUCK LAKE

(Continued from Page 1)

School Programme

The routine of the school is carefully planned to keep the children active at all times. At 5:55 a.m. the children rise and prepare for Mass in the school chapel. At 7:10 Mass and prayers are completed and the children go to their play rooms to await breakfast, which is at 7:30. This gives them twenty minutes for fresh air in which to "work up" a better appetite.

From 9:00 till 11:40 class is held, with a fifteen minute break at 10:30 for recess. Dinner is served at twelve, and at 1:30 class begins again, and lasts until 3:30. During this period there is also a fifteen-minute recess.

At 4:55, the children attend benediction and, following it, take religious instructions. At 5:50 they are all through for the day and at 6:00 they have their supper. The younger children retire at 7:15, the older ones at 8:15.

Along with their regular vocational training work, the girls are taught how to mend and sew, and in the winter months the boys take trade lessons once a week. In these lessons, they are taught how to work with leather and wood. The children are also given singing lessons, and any that are musically inclined are taught to play instruments.

Between class periods, the children are kept occupied with small tasks and in organized sport. Each child does some manual work. The girls do cleaning, mending, washing, dishes, etc.; the boys do cleaning also, assist in milking and other odd jobs. This is intended to teach them industry and perseverance, and to prepare them for the time when they will have to manage homes and farms of their own. Cleanliness, neatness, piety and perseverance are at all times stressed.

Sports

In sport and entertainment the school is a child's paradise. In the summer months there is organized football and softball; available also are swings, giant-strides, teeter-totters and horseshoes for horseshoe games. In the winter there is hockey and skating, with all equipment provided. A sleigh-slide is provided for those who are too small to skate. At their disposal throughout the whole year are checker-boards, boxing gloves and a pool table.

Periodically the children are taken out on organized hikes into the country. They enjoy this very much, especially in the fall of the year when they are able to pick berries along the way. Occasionally they are treated to a motion picture. At times quiz programs and bingo games are conducted. The winners receive prizes of candy bars and other sweets.

The Voice Recorder

The quiz program is conducted with a recording machine. The child answers, recites or sings into the microphone, which transmits the words to the recording machine. In this manner the whole program is recorded and can be replayed to the children. As it is replayed the ribbon which has passed under the needle, erases itself, as it were, and is again ready for use.

A recording enables the children to hear their own voices and to take note of

KUPER ISLAND RANGERS



Here are the Kuper Island Cowboys — all residents of the Kuper Island Indian School. They are, left to right: Philip Paul, Martin Modeste, Bennett Norris, David Jack, Willis Antoine, Leonard James, Aleck Johnnie and Bobby Guerin.

(Photo courtesy Fr. Camirand, SMM.)

mistakes in grammar, enunciation and pronunciation. They can then work for improvement and, best of all, hear for themselves whether they are making progress or not.

This method of instruction suggests all kinds of possibilities — especially in the development of voice culture. The student can scarcely help but find this method of instruction easy, interesting, and profitable.

At St. Michael's there is everything a normal child could desire — equipment for a miscellaneous assortment of games, beautiful grounds to play in, wholesome food, plenty of clothing and spotlessly clean dormitories to sleep in. There are, above all, the religious advantages such a school can offer. There is everything a child needs for the welfare of body, mind and soul.

Appreciation

The children of St. Michael's are appreciative of what the school has done for them. They have repaid in good measure the faith the school has had in them. During the last war, many of its ex-pupils fought side by side with their fellow Canadians in the common battle for freedom. In school-work too, they have distinguished themselves. They have won many prizes and badges for their excellent leather, wood and needle work. St. Michael's boys band is well known for its good music; and in the field of sport the children have done no less.

Hockey

It was only ten years ago that hockey was introduced.

Since then the school has won the Rosthern Superintendency championship twice. Only grade and high schools are permitted to enter this tournament. It is an achievement when one considers that St. Michael's is primarily a grade school.

But this is not all. In the winter of '47-48 the school entered teams (bantam and midget) in the S.A.H.A. playoffs. Its bantams were eliminated in the first round of the playoffs; however, its midgets fared much better — fighting all the way through to the Saskatchewan finals, in which they were defeated by a Weyburn team.

In the present winter the school entered three teams — bantams, midgets and juveniles. The bantams again lost out in the first round, as did also the new juvenile entry: but the midgets are still in the competition. Whatever the outcome, the school has made a wonderful beginning and, as in everything else it undertakes, the trend is ever upward.

The Future

The school looks forward to the future with confidence — and the future belongs to it and its children. The ground work has been laid; the building, that is, the Cree Indian's civilization, is beginning to take shape and order. The future is a promising one.

It was the school that only fifty-four years ago brought Christianity and civilization to the Indians of the neighboring reserves, and it is the school that still diligently tends its growth. Comparatively speaking, fifty-four

years is a very short period. The biological and social development of our own civilization took many centuries. If we compare that great span of time with the brief period the Cree Indian has had, we are able to appreciate the better what this school has accomplished. The Cree Indians' civilization is still in its infancy.

On his pedestal, prominent on the roof of the building and overlooking the English gardens, the lawn and the grove of trees below, stands the figure of St. Michael, patron of the school. In his hands is

a spear, the head of which holds forever submissive and incumbent the figure of Satan beneath. It is symbolic of the triumph of spiritual light over spiritual darkness.

Someday to this school it shall have additional significance. That day shall be when Christian education and culture has at last overcome ignorance and weakness — that day, when the Cree Indians of the neighboring reserves have finally attained their true Canadian manhood — able to share with their fellow Canadians equal rights and responsibilities.

Duck Lake Indian Hockey Team Wins Midget Saskatchewan Title

PRINCE ALBERT, Sask. — Two Regina hockey teams — bantam and midget Pats — came to Prince Albert last weekend in search of two provincial titles but succeeded in returning home with but one of them — bantam.

The visiting bantams trimmed Prince Albert's Kinsmen club 9-4 and added an 8-2 victory for a two-game total goal series win of 17-6.

The story was reversed in the midget section as the Regina boys went down to 5-2 and 6-3 defeats at the hands of Duck Lake's St. Michael's Indian school team.

The contests attracted more than 400 fans to each double-header.

While the Duck Lake boys were outweighed in their midget series they made it up in hockey know-how, skating ability and shooting accuracy. Their drives, from any angle, had the Regina players scared and baffled at the same time.

Duck Lake scorers, Saturday, were: Ouellette and Manitokan with two each and Seenooksick with one; yesterday's marksmen were Ouellette with three; Daniels, two; and Saskamoose, one.

Players

Duck Lake: A. Bird; G. Bird, Saskamoose; Ouellette; Lafond, Manitokan; Seenooksick, Daniels, Gamble, Lafond, Sanderson, Ledoux.

A Story of Success

The St. Michael's Indian Residential School (Duck Lake) midget hockey team has established quite a record for itself in two years of play... The lads reached the provincial final in 1948, and are in the final again. The Duck Lake school coach and manager, the Rev. Fr. Roussel, had three teams in the S.A.H.A. playoffs — bantams, midgets and juveniles. Actually, the Saint Michael's boys are even better known for their clean play and

sportsmanship than for their consistency in winning.

Official Recognition

The Prince Albert city council expressed congratulations to players, sponsors and fans.

The mayor gave special mention to Duck Lake Saint Michael's, district team from the Indian school of that town, which won the provincial midget title. He referred to the feat as a "marvellous achievement" and added that he understood they played a "type of hockey well worth seeing."

Persistent Winners

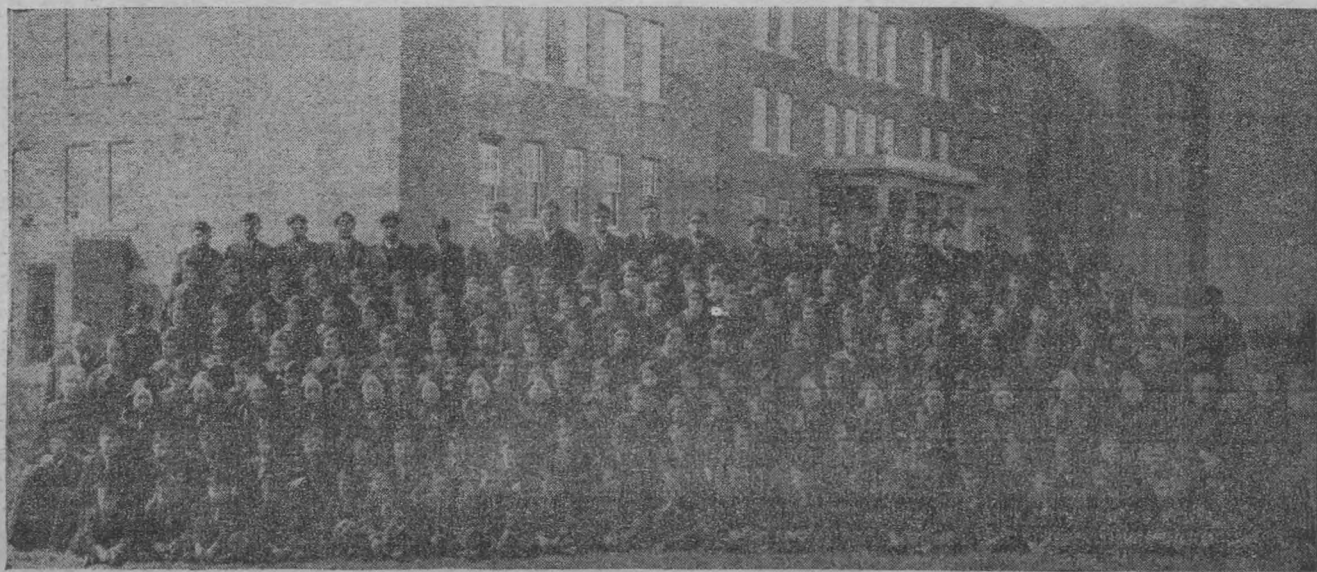
Duck Lake Indians of Saint Michael's school played the following schedule this spring: St. Michael — Prince Albert: 6-0, 5-6. St. Michael—Saskatoon: 4-3, 6-4. St. Michael—Flin-Flon: 11-6, 11-0. Saint Michael — Regina: 5-2, 6-3.

Today we salute the Saint Michael's school Indians of Duck Lake, midget hockey champions of Saskatchewan, and their coach, Father George Roussel. Theirs is a success story that should make every village, town and city in the province take notice.

The Duck Lake boys beat Regina Pats in the final after sweeping everything before them in the north. They came out on top in a field of 28, which is not bad going for a club that started out from an open-air rink. They proved that ice, skates, sticks and a will to win are still the most valuable assets to a boy or group of boys in hockey.

The source of supply at an Indian school must be very limited, yet St. Michael's has produced a runner-up and a champion in two years. That's a direct challenge to every other place throughout the country — from Big River to North Portal. The city slickers can be beaten.

(Regina Leader-Post)



Pupils of the St. Michael's Indian School, at Duck Lake, Sask.

ST. PAUL

Part V

At Lystra Paul tells a cripple to "Ask in the name of Jesus." The cripple is cured. The crowd, seeing this, began to worship Paul and Barnabas as gods. Paul and Barnabas were horrified, but finally escaped.

A picture story taken from

heroes All-

CATHOLIC ACTION ILLUSTRATED

National Catholic Comic Magazine, Minneapolis, Minn.

IN JERUSALEM FOR PENTECOST...

IT'S PAUL THE TROUBLE-MAKER!

KILL HIM!

BRING HIM TO CLAUDIUS LYSIAS!

HE TAKES GENTILES INTO THE HOLY TEMPLE!

GOD HAS SENT AN EARTHQUAKE TO FREE US.

WITH A COMPANION NAMED SILAS, PAUL, THEN WENT TO PHILIPPI.

THERE PAUL CAST OUT THE DEVIL FROM A SLAVE GIRL. HER MASTER WAS ANGRY THAT HER POWER WAS TAKEN FROM HER AND HAD PAUL AND SILAS ARRESTED.

BUT I'VE DONE NOTHING TO MERIT ARREST, YOUR HONOR.

OF COURSE! I KNEW HE WOULD LET OUR WORK GO ON.

WELL--NO MATTER--IT'S FOR THE SANHEDRIN TO DEAL WITH.

I AM A PHARISEE, SON OF PHARISEES. BUT I BELIEVE IN THE RESURRECTION OF THE DEAD.

A BLASPHEMER!

YES--GET RID OF HIM!

DEATH!

PAUL IS A ROMAN CITIZEN. WE MUST SAVE HIM FROM THE JEWS.

WE'LL TAKE HIM TO CAESAREA LET GOVERNOR FELIX DEAL WITH HIM.

TWO YEARS IN PRISON. THEY TREAT ME WELL, BUT I AM A ROMAN CITIZEN. I'VE DEMANDED A TRIAL IN ROME.

The trial ended in an uproar! Next morning about 40 Jews swore to neither eat nor drink until Paul was dead.

They planned with the High Priest to prepare another trial that they might kill Paul-- BUT CLAUDIUS LYSIAS INTERFERED....

STRANGE BUT TRUE

A BABY BOY was born AFTER HIS MOTHER'S DEATH August 31 this year in Portsmouth, England-- by strange coincidence on the Feast of St. RAYMUND NONNATUS who was similarly delivered-- HENCE HIS NAME NON-NATUS--not born.

THE EYES OF OUR LADY IN AN OLEOGRAPH PICTURE IN THE JESUIT COLLEGE IN QUITO, PERU, WERE SEEN BY MANY PEOPLE INCLUDING THE ARCHBISHOP, TO MOVE ON MORE THAN TWENTY OCCASIONS BETWEEN APRIL AND JULY 1906.

3500 OF THE 5,000 PRIESTS IN INDIA ARE NATIVES.

KING HENRY VI, founder of ETON COLLEGE, ENGLAND, IN 1440 charged all Eton scholars to recite the whole Psalter of Our Lady daily.

FLOWERS FOR OUR MOTHER

(By a Lover of Mary)

Now that spring is at hand, and we are contemplating putting in our gardens, let us not forget Mary, God's beautiful Mother, and our Mother. Let us set aside a plot, for the little ones; teach them how to care for the flowers they have planted, they love the job in itself, and when the petals unfold into lovely flowers, preferably white for the Immaculate Conception, let the little ones cut them and lay them at Mary's feet. It will gladden the Heart of Jesus, and their own hearts will be gladdened.

God gives us flowers gloriously beautiful for our own pleasure, flowers for our dinner tables, flowers for our weddings; yes, even with a wreath of flowers to lay on a dear one's grave. Why should we ever forget to bring flowers to Mary, our dearest Mother?

Last year, during the month of May, my face flushed, and, indeed, tears fell, when I saw how stingily Mary's altar was decked with flowers. The first day of May we borrowed the red roses at the feet of the Sacred Heart and gave them to Mary. Oh, it was good of Jesus to let us do this. I offered an apology to Mary and asked God to forgive us, poor selfish mortals for our stinginess and forgetfulness to Mary, the wonderful Mother He gave us, to pilot us through life, and into eternity.

Let us not forget Mary, who never forgets us. Flowers for Mary, please!

Report of the Cowesses Co-Op. Store

MARIEVAL, Sask., — The following is the report on the audit of the books of the Cowesses Co-Op Store, Marieval, Sask., for the Fiscal Year ending January 31st, 1949.

SALES:

Sales for the year amounted to \$30,706.22 which was an increase of \$6,341.60 over last year. While part of this increase would be due to the higher price trend, it would still show a substantial increase in the business transacted.

PURCHASES:

Purchases showed an increase of \$4,035.10 and amounted to \$26,252.07 for the period. Purchases are recorded in a separate column in the Cash Book and all entries were correct. Freight included with purchases.

EXPENSES:

Expenses are entered in a separate column from purchases and these were broken down as shown on the Profit and Loss Statement. Manager's commissions show an increase due to increased sales. Other expense items have decreased. Depreciation on building and store fixtures was shown as 10% which is the usual rate applied. It is considered that expenses are very low considering the volume of business.

INVENTORY:

Inventory was taken at selling price less 20% discount for average mark-up. This was the same method used last year and should be reasonably accurate. Inventory showed a slight decrease over that of last year.

BUILDINGS:

The amount still owing on these buildings is \$500.00 and this will be cleared off during the coming year.

STORE FIXTURES:

There was no charge in this account as no new equipment was purchased.

Statement No. 1	
Bank Reconciliation as at January 31st, 1949	
Balance as per Bank Pass Book	\$ 1,061.10
Less Outstanding Cheques	
NO. 23	\$ 31.75
24	93.36
25	30.55

Add — Cash on Hand

Balance as per Cash Book

Statement No. 2	
Profit and Loss Statement For The Year Ending January 31st, 1949	
Sales	\$ 30,706.22
Cost of Sales	
Inventory Feb. 1st, 1948	\$ 5,702.48
Purchases	26,252.07
	\$31,954.55
Less Inventory Jan. 31st, 1949	5,202.05
	26,752.50
Gross Profit	\$ 3,953.72
Expenses	
Manager's Commission	\$ 2,071.58
Fuel and Light	177.90
Repairs	49.15
Stationery and Stamps	20.65
Ice	81.50
Telephone	26.45
Supplies	19.75
Education Tax	29.84
Sundry (Donations, cleaning auditing etc)	65.80
	\$ 2,542.62
Depreciation on buildings	303.62
Depreciation on Fixtures	28.50
	2,874.74
Net Trading Profit	\$ 1,078.98
Dividends Paid	290.30
	\$ 788.68

Statement No. 3	
Balance Sheet As At January 31st, 1949	
ASSETS	
Current assets	
Cash	\$ 1,546.08
Merchandise Inventory	5,202.05
Supplies Inventory	47.46
	\$ 6,795.59
Fixed Assets	
Buildings	\$ 3,036.21
Less Depreciation	303.62
	2,732.59
Store Fixtures	\$ 285.00
Less Depreciation	28.50
	256.50
	2,989.09
Total Assets	\$ 9,784.68
LIABILITIES	
Oblate Fathers (balance owing on building)	\$ 500.00
CAPITAL	
Paid up Shares	\$ 509.07
Accumulated Surplus to Feb. 1, 1948	\$ 7,986.99
Profit for 1948-49	788.62
(Per profit and Loss Statement)	8,775.61
	9,284.61
	\$ 9,784.68

Unable to Prevent Bootleg Liquor

ALERT BAY, B.C., March 14 — The Redman is still getting his firewater. He's being exploited today as he was years ago by unscrupulous white men, greedy for the Indian's money, police say.

M. S. Todd, Indian superintendent of the Kwawkwalth Agency, said Sunday bootleg liquor is "the root of all the trouble among Indians." It is "adversely affecting their welfare in every respect."

Rum-running in high-powered speedboats has made this totem-studded Indian village in the heart of British Columbia's coastal wilderness "nothing but a cesspool."

The police, with no boat, are powerless to stop the rum-running, although they know it is going on.

Answers to TEST YOUR I. Q.

1. They are the inhabitants of southern Belgium who speak a dialect of French, as contrasted to the Flemish, or people from Flanders, who speak a dialect of Dutch or low German. The Walloons are primarily of Celtic origin.
2. They pay for passage through the canal just the same as the ships of any other nation.
3. A horse that has never won a race.
4. Corn contains about 70 per cent starch and is used widely in the starch industry.
5. The number from which any other number is subtracted.

FURS

COATS, NECK PIECES
MADE TO ORDER...
STORAGE-REPAIRS

ANT. LANTHIER & SON

254 Main Street

WINNIPEG

★ ★ ★

THAT was a black winter for the Mohawks in spite of the whiteness of the snow-bound earth. Such meager supplies as they had been able to carry with them had been for immediate use, and even their seed corn had been burned by De Tracy's men. Their fruit had been ruined on the trees, which had to await the coming of a new spring to put forth new promise, and hunting was lean.

The nation was terror-stricken and starving, but they went about building their bark cabins again, and after many a night about their council fires they dispatched messengers to the French Government at Quebec and sued for peace.

When Tegakouita heard that as a pledge of their loyalty her tribe had asked for the "Blackrobes," she thought: they will bring the Sign back again, and felt a strange peace in her heart. But though she longed to speak to her aunts about it, she kept her silence, bending over the meager pottage that the braves supplied with their arrows and traps, and she grew leaner and paler than a marriageable Indian maid should be. Marriageable! The word even in the recesses of her own mind made Tegakouita shrink farther within herself, and she kept aloof from the talk of maidens of her tribe, which made her blush and bend more closely over her wampum and porcupine quills.

Like all Indians girls, she too had been promised in marriage when still a small child, but since she had never seen the object of her aunt's and uncle's choice it had not bothered her much, nor had she grieved when she heard that the lad had been killed in some Indian sport. But now, lately, there was new news in the air. Her aunt had looked at her with new interest, and her uncle grunted favorably over whisperings, and a new fire seemed kindled in his subdued eyes. A husband for Tegakouita meant another pair of hands to support the family, for it was the man, and not the wife of an Indian union, who brought the dowry, in the shape of his skill with his bow and his traps. The aunts were shrewd and would choose a worthy bridegroom, at the proper moment. What more fitting time than this when the family was in such need! "It is well that you now take a husband," the gaunt chief informed Tegakouita one afternoon in the early spring when fresh buds were showing faintly crimson on beech and delicately green on oak and willow.

Young Tegakouita had been once more to the brook where she had first seen the Indian scout disguised as a Huron, but the bright feather did not now grace her smooth raven locks. She was now showing signs of her budding womanhood, and her uncle's eyes swept her figure which showed no fatigue from the climb uphill with the water buckets.

Tegakouita blushed and faltered. "Is my uncle displeased with Tegakouita? She is too young to wed. Her uncle has kept her a child." Like all her tribe, Tegakouita showed diplomacy, for all her protest that she was young. A child.



THE SPRING OF TEGAKOUITA

By SERENA WARD

Chapter V

Eaglefeather's Arrow

The chief gazed upon her. She was a better worker than any other squaw of the village and would make an excellent mate, but she also made an excellent niece. Of all the villagers none had so much wampum for barter as he. None could dye the beautiful red quill, bead, wool and feather as his Tegakouita, or embroider such designs upon doeskin as Tegakouita. No other cabin emitted such succulent odors to its weary hunters as the cabin over whose fires Tegakouita bent, stirring the meager but savory rabbit stew spiced with herbs gathered by Tegakouita and treasured through the winter with keen appreciation.

"Tegakouita make good wife. Also good niece," he grunted and bent his head to enter the cabin of the disturbed young squaw.

There was no corn for their Indian pudding, but only that morning she had found tender shoots of greens in the woods and washed them in the brook. Rabbit stew and clover and sassafras tea! Who in the rising new village had such fare this spring? Uncle was in a lenient mood, sniffing the good odors of the pot and pan, and drew long draughts from his pipe. Not so the aunts who whispered and giggled and planned and openly pressed it upon the maiden's mind that she must now take a husband.

"You are not so bad to look upon," they said, eyeing her and winking, and a married squaw soon fills out — when the fields are heavy with grain and fruit and when the deer and the squirrel and turkey and pheasant abound.

"I am too young. And my eyes bother me in the sun. I cannot work in the fields," evaded Tegakouita, stirring the pot while her aunts and cousins played with their braids or tossed prune-stones and twirled their bracelets made by Tegakouita.

"Her eyes always bother her when a brave comes in sight," giggled a bright-eyed squaw, and she bounced one of the precious stones too close to the fire, and it fell in.

"Now look! And no more stones to be had until the harvest moon — many moons away!" flared an aunt and tweaked the careless squaw's hair. Their gambling game would be missed with so little left to while free time. The stones were "dice."

"Why do you not wish to have a brave hunt for you, cousin? And to be a good husband?"

"I am too young — and nobody wants a squaw with weak eyes — except a broken-down warrior," declared the girl as shrewdly as ever her uncle had spoken.

"A broken-down old warrior with a nice young wife —"

The cabin began to peal with foolish laughter when a deep voice growled in at the doorway, and the mirth subsided quickly as an aunt and cousin shuffled disappointed to their feet to go and find what their lord and master had found this early in spring.

But Tegakouita was troubled and went about her work with drooping mouth and wary heart.

Now Tegakouita knew well that the proprieties of the tribe were observed to the letter in spite of the loose conduct behind the scenes. Living in a longhouse wherein dwelt eight families in anything but privacy, she felt no attraction for the jobs of wedded bliss. Nevertheless, her aunts were not all so kind as they might be, especially one, whom the little squaw avoided as much as possible, for she constantly kept the cabin stirred up by her backbiting and scandalous talk. And it was she who was loudest in declaring her niece take a husband to help support the longhouse.

Well versed in their tribal practice she began to notice that a certain handsome warrior began to avoid her studiously. In the ordinary run of life at Gandewaugue this meant but one thing. That a marriage had been arranged, and the young people had nothing to do but submit to the mating whether they would or no.

Tegakouita had rather liked the young brave. He was good to look at, and he never gazed at her boldly. She heard him well spoken of among the other braves and the chiefs, too, and toward him she had felt a kindly, sisterly attraction.

It was an early morning in July that she went forth to gather wild berries before the sun would come up too brightly and hurt her eyes, that she met him face to face with his bow drawn taut and his eye sighting along the arrow. His copper skin glinted in the morning rays and his lone feather shone against his black hair. It was an eagle feather. From a bird he had brought down when a mere lad, he had taken his feather and his name. It was not dyed so well as Tegakouita would have dyed it, but it became him well.

Tegakouita stood very still for a moment to watch the careful sighting and perfectly timed snapping of the bowcord of deerskin.

The keen black eyes of the brave followed the swift flight of the arrow, and it was only when he heard a soft "Bravo" that he let them fall to meet the soft shining ones of the young squaw who was to become his wife that night. She did not know that. But he did.

(To be continued)

Panorama of the Mass — Part I —

Mass of the Catechumens

Mass of the Faithful



1. Prayers at Foot of Altar



4. Kyrie Eleison



7. The Epistle



10. Offering the Bread.



13. The Lavabo



2. Kissing the Altar.



5. The Gloria



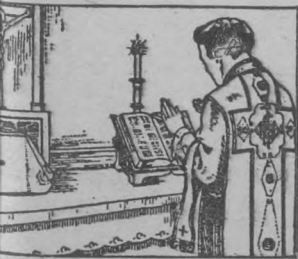
8. The Gospel



11. Offering the Wine



14. The Oration of the Brothers



3. The Introit



6. The Collect



9. The Credo



12. Offering Ourselves



15. The Preface

Catechetical Guild,
St. Paul, Minn.

BOZO

by Foxo Reardon



JACK AND JUDY IN BIBLELAND

"The Viper"

By Robert Acomb



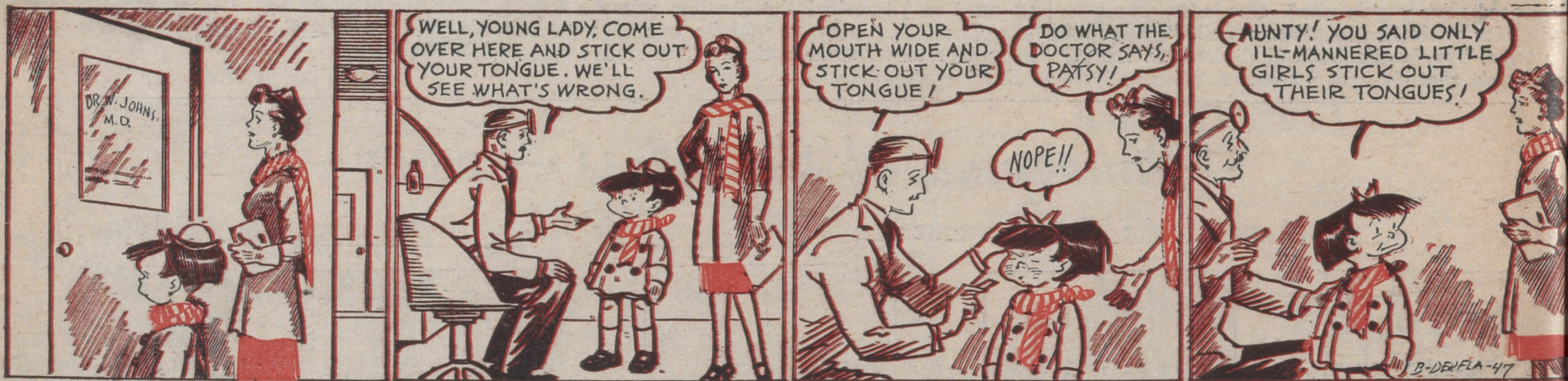
CANDY—Telling Him Off

By Tom Dorr



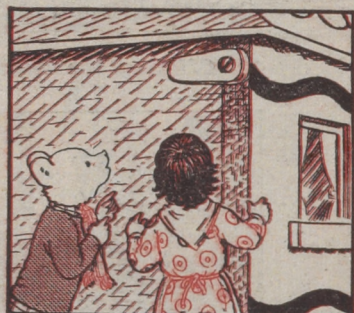
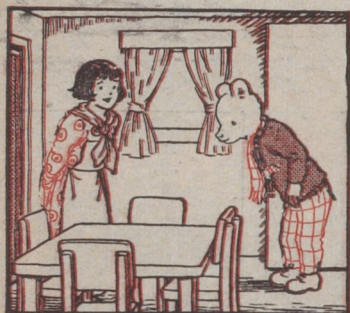
JOE and JUDY

By Wal



RUPERT and MARGOT

*(Canada Wide Features Serv



The two pals run into the little house, where Rupert gazes around in wonder. "I do believe the whole place is made of wood," he says. "If it wasn't so big it might be a doll's house. It's much too small for grown-ups to live in, but it's all right for us. Look at those chairs; they're just our size!" Margot laughs happily. "Can you be surprised that I was so excited about it?" she asks. "It's tremendous fun pretending that it all belongs to me!"

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Rupert is so puzzled at the strange, solitary, little house that he goes outside and stares at it carefully all round. Then he gives a shout and Margot runs to join him. "I say!" he cries, "the back of the house is quite plain. There's no paint on it and, look, there's a big catch up there. If you move that the whole wall would come away. That makes it more and more like a doll's house." "But it just can't be!" says Margot, "it's far too big for that!"

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Feeling more and more puzzled, the two friends go into the little house again and Margot peers into a cupboard in one of the rooms. "It's no good," she sighs, "there's nothing to show who the place belongs to, nor why it's here." Before Rupert can reply there is a clatter, and he glances sharply through the window as the house starts to shake and wobble. "There's another of your queer earthquakes coming on," he says. "It feels worse than the last one!"

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The shaking of the hillside gets more violent. Margot dodges into the cupboard, but Rupert is very worried. "I don't believe we are at all safe here," he cries. "We are right under a great cliff. If any of it falls on this little house we may get hurt." Calling Margot to follow, he dashes out to find shelter while bits of earth fall from the top of the cliff around him. "This is awful," he gasps. "I've never known what an earthquake was before."

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Stumbling down the hillside Rupert reaches the wood again. He finds that when he leaves the rock behind the earth does not tremble so much, but he pops into a hollow tree for safety and waits for Margot to join him. The minutes pass but there is no sign of his little friend and he gets more anxious. "She must have stayed in that cupboard," he thinks. "I do hope that great overhanging cliff hasn't fallen on the tiny house. I must go back and see."

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(To be continued)

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